

SANT BANI

The Voice of the Saints

December 1976



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Sant Ajailb Singh Ji at the October Satsang, giving the talk beginning on the opposite page. Seated at right is Pathi Ji, who sings the hymns on which the Satsang is based.

Have Mercy on Yourself

Sant Ajaib Singh Ji

*After wandering for ages and ages
You have got this precious human
birth.*

THIS is the *bani* of Swami Ji Maharaj. Saints, Mahatmas, beloveds of God, devotees of God, whenever they came, have described this world as a night's dream and told us of the importance of the human birth. Saints have come in *Satyuga*, the Golden Age, *Dwapar yuga*, the Silver Age, *Treta yuga*, the Copper Age, and *Kali yuga*, the Iron Age; each age has succeeded the other; there are differences in the health and life-span of men, but in no age did our bodies last forever. Blessed are the souls who have the human body. They are fortunate ones. And among them, who are fortunate? Those who, while living in this human body, are devoted to God, the timeless Lord.

Sons and daughters, contentment and suffering, health and sickness, lust, anger, greed, attachment and egotism can be had in all bodies. Dogs, birds, cows all have children and experience pleasures and suffering, health and sickness. If, after coming into the human body, we only produce children, then we can-

This is the first half of a talk given by Sant Ji in the Punjabi language on October 16, 1976, at the monthly Satsang at Sant Bani Ashram, 77 RB, Rajasthan, India. The talk was based on a hymn of Swami Ji Maharaj (Sar Bachan, Chitawani 3, Bachan 16, Shabd 1) and has been translated into English by the SANT BANI staff.

not say we are higher than other bodies. And if we sit in the waves of lust and anger, then also we have not progressed further than other creatures. So God has given us this human body only for His bhakti, for His love. We have not gotten it easily.

Guru Nanak says: *Many times you were born as insects and flies; Many times you were born as elephants, and fish; Many times you were born as snakes, and lizards; Now after a long, long time, the time has come to meet Him.*

We were insects, flies, snakes, elephants, horses, for many births; now after a long time we have got this human body. What is required in it? To know and meet Him. This is our turn to know Him. We have got this human body only after a long course of time.

Kabir says: *We have made many houses like this and once more we are in the womb.* We made many buildings and went away. Many people came in this world, owned things, and went away before us. Many kings came, many poor came, many wealthy came, many beggars came; but neither the beggar remained forever, nor the king remained forever. The world is still standing here.

If this wealth and possessions had accompanied them, our forefathers would have insured them and taken them with them, and would have left nothing for us. But they went empty handed; not only did nothing accompany them, but they left even their body in the form of ashes or mud. Then

what are we thinking? That we will carry this? We will also leave our body in fire or mud. Even this body will not go with us.

Guru Nanak says: *After wandering in 84 lakhs incarnations, you have got this man-body.* He says that we have got this man body after going in the cycle of 84 lakhs incarnations and now the day has arrived to meditate on Naam. And if while sitting in the human body we will not earn Shabd Naam, then that day is not so far when once again we will go back into the cycle of 84 and we will get bodies of camels, horses, etc.

Kabir Sahib says: *To get the human body is rare; we will not get it again and again.* The human body is a rare gift. We'll not get this chance often. And if, when we have got this body, while living in it we do not do *bhakti* of God, if we do not meet Him, then we will not get this opportunity again and again. We will have to go back again in the cycle of 84 and we will be kicked and knocked. You see what is the plight of animals: Are the bullocks living an easy life? Consider if we are born in the body of bullocks: people eat the grains and give the wastage to them to eat; they are not fed properly; they are tired; no one gives them water—poor fellows, they cannot even drink water when they wish. They cannot move themselves from shadow to sunlight or from sunlight to shadow when they wish. They cannot complain; they cannot inform us of their sorrow and ask for medicine. They cannot speak. Now you consider: if as the result of our past karmas, we are born in a bullock's body, then will we feel pain or happiness?

One Saint says: *You will become a bullock and a farmer will own you; He will tie you with rope and he will give*

you only hay to eat—no special food will be served; He will tear your nose and will rein you, and you will have to work even with a broken shoulder.

There are many bodies in which one has to suffer. Look at the condition of a horse or mare. When they are harnessed to a cart full of passengers at midday when it is tremendously hot no one is sympathetic to them; but if they walk slowly, people will say, "If he will not take us to our destination in time, we'll not pay." If unfortunately, due to the heavy load and tremendous heat, he falls down, no one will show sympathy to him; they will again harness him to the cart. No one will ask him where he is injured.

So Saints lovingly explain that souls are suffering in these bodies because of the reactions of the mistakes which they had made in the human form. To suffer that we have to come in other bodies again and again. You see hens, cows, sheep, and goats—how we slaughter them, even when they are screaming. Have we ever thought of that? If because of the reactions of past karmas we are born into those bodies, and the knife or axe is put to our neck, will we experience pleasure or pain? But we say "who has seen beyond? This is the sweetest world."

We think that all these pleasures and enjoyments are for us to enjoy, and no one will ask us. But Guru Nanak says: *You have to pay back to him from whom you have taken.* Without paying him back there is no solution. We will have to pay flesh for flesh.

So Mahatmas lovingly explain that we suffer due to our past mistakes. Now look at the human body which is called "the highest in all creation" by Mahatmas. The human body is next to God, leader of all the rest of creation. How much are we happy in it? Sometimes we

suffer due to sickness, sometimes due to unemployment, sometimes we have pain of birth; sometimes we are worried about our growing up; sometimes we suffer due to our old age. Some are suffering because they have to pay back their debt, and have no money. Some are worried about getting their debt paid back to them. Some are unhappy because they are not having children; some suffer because their children are not obedient. The few people who appear to be happy are like the musical instrument which looks beautiful from outside but looking inside we see it is all hollow. They are also suffering from one or another pain.

Guru Nanak Sahib says: *O Nanak, all the world is suffering; whoever you see is suffering.* The little happiness we see is temporary. It will also turn into pains or sorrows after due course of time. So Saints say that everyone is suffering.

Rich people are also suffering. Some are worried because they have to pay taxes; some are worried because they have to reimburse money. Some are worried because of their legal offenses. Some fear that the banks will fail. The poor are also suffering; they are worried for their livelihood. So neither the rich man is happy, nor the poor man is happy. Who is happy? Only they are happy who do *bhakti* of God and reach God's kingdom. *Neither learning nor debating gives happiness.* We have in our mind that perhaps learned people are happy. But Sahjo Bai says: *Neither learning nor debating brings happiness; Sahjo says those Sadhs are happy who do bhakti of God.*

When we are highly educated then also we are not at peace. Guru Nanak says: *We are tired from learning and learning, but there is no peace; Without Satguru no one can get Naam—*

this law is made by the Lord.

He says, "Brother, if you do not believe us go and ask priests in Gurdwaras and bishops in churches. Are they contented by reading and learning? So no one is satisfied with learning without the beloved of God, the Satguru; no one can get Naam without Him. This law is made by the Lord."

How can we succeed in human body? How can we make it successful? We have got this human body after many births and deaths. This will be explained in the rest of the hymn.

Do not let it go astray.

Beware! Earn bhakti for each moment.

Now Swami Ji Maharaj says we have got this human body after many incarnations; do not waste it in enjoying worldly pleasures. What do you have to do in it? Do *bhakti*; love God. That work, which we cannot do in any other body, we can do in the man body; and that is to know Him, to do His *bhakti*, to be devoted to Him—God.

Do bhakti of Guru; from Him take the way to Shabda.

And now at this point we forget. We do realize that we have to do *bhakti*; whether we do it sitting at home or in whatever way, we have to remember God. It is a matter of thinking. But whose *bhakti* should we do?

Whatever work we want to do, we have to learn it from someone who is perfect in that skill. If we want to learn farming, then we seek a farmer's guidance. If we want to become a jeweler, we learn how in a jeweler's company. If we want to learn woodwork we have to spend time with a carpenter. In the same way, if we want to be a doctor, we have to be in his company. If we could learn only by reading books, then

what is the need of all these schools and colleges? People would have got degrees only by reading books. But our thinking is wrong: in every line a master or teacher is needed.

So Saints lovingly explain if we have to do bhakti, then whose bhakti should we do? It is a matter to ponder over. Generally what do people do? Some worship idols made of stone, some worship water in sacred rivers and ponds. Some worship scriptures and books. Kabir says: *They worship a stone throughout their life, but it neither speaks nor gives any results. If it had been true, then he who carved it would have kept it with him and got the profit.*

Then Kabir says: *If by worshipping stone one gets to God, then I'm ready to worship a mountain.* He says that if only by worshipping stone we can know God, he's ready to worship a whole mountain. But Saints lovingly explain that by worshipping stone or idols you cannot realize God. Idol worship is the lowest type of devotion. "Where you are attached there you come." You will return in the form of moth or insect.

If we do not think after reading the words of Saints, then it is our fault; it is not the fault of the Saints.

Guru Arjan Sahib says: *Those who worship stone are wasting their time; our God speaks. And He is the life giver of the world.* Guru Arjan Ji Maharaj says that those who waste their time in worshipping idols are not doing themselves any good. But our God speaks; He has given life to the whole world. He is the Donor, the Giver. And Saints further say that scriptures and holy books cannot be man's Guru. If they were gurus, then Saints and Masters would have written somewhere that books can be your Master. But Guru Nanak Sahib says in His writings—you

can read it—each and every page, he is saying, "My Lord is not dependent on any holy books or scriptures. He is self-evident. He is the Donor. He is the Supreme King; and He is residing within everybody."

So Swami Ji lovingly asks, "Whose bhakti should we do? Do his Bhakti who is devoted to *Him* and who, by doing bhakti, has become the form of bhakti." So which bhakti is the Guru telling us to do?

This creation is made up of five elements. Each and every thing contains at least one of the five elements: air, water, fire, *akash* and earth. You will find one or the other element in each creature. Man has all five elements in his body. If a man, who is made up of five elements, worships a tree, or its leaves, which has only one element (water), then in spite of "progress" he will come down. He will be reborn where he is attached. So that form is not fit for our birth.

Snakes, reptiles, lizards are made up of two elements, air and fire. Hazur Maharaj Sawan Singh Ji was working as an engineer in Sargodha, a place in Punjab where water is scarce. He said in one place there was no water for twenty miles around but still snakes and other small creatures were present there: they do not need much water, as they can suck out water from vegetables, etc. So if man, made up of five elements, worships a creature of two elements, then it is not conducive for his progress. He is not progressing, he is going down. He will return in those forms he is worshipping. Some animals, such as birds, are made up of three elements. If man, made up of five elements, worships birds of three elements, then also he will descend to that form. Some animals, such as mammals, are made up of four elements, so if man

worships cows, elephants, then also he will go down and will be born in those bodies. We should go up; we should progress while we are in the human body. But following these practices, we come down.

Only man is made up of five elements. But man is not worshipping man. Moreover in this period, where everybody has the same rights, how can one man worship other men? But Maharaj Sawan Singh Ji explains this by giving an example: He says "Why do we have to go to Saints or Mahatmas? Why should we do the Guru's bhakti? It is a matter of thinking. Consider a house in which there are many radios and batteries lying there. But the radios are not connected to the batteries, so they are not working. But one man comes, who is skilled and competent, and he connects the radios with the batteries, and now they work."

So the radio is within us; the battery is also within us. The wires are within us. But our battery is not connected with the Lord. The Saint's battery is connected with God. We do not go to Saints to acquire relatives or change our religion. They say, "Remain in whatever religion you are. Speak whatever language you like; use whatever form of greeting you like: it doesn't matter whether you say *Sat Sri Akal* or *Namaste* or *Jai Deva*. But whatever you say, if you work accordingly you can make best use of your life and you can go back home while living."

So He lovingly explains that everything resides within: the battery is within; the radio is also within us. The connecting wires are also within us. The Saint is not going to pour anything into your body. He will tell you the method of practice and will show you the way. He has worked out that practice and has experience of the Path; He is not

giving Naam after hearing it only. So whenever Saints come into this world, they unite the people of all religions and countries and tell them to meditate on Naam.

Now we have to think. Observe doctors or lawyers: ask them if their teachers had poured something into them. No. But because they were in their company, that is why they are spending their lives more easily than most other men. In the same way Saints show us the way to meditate on Naam.

God is sitting in Sach Khand, the highest place. He sees whose heart is yearning to meet Him. He arranges all, and from within He inspires him to go to the feet of a Saint—it doesn't matter if they are across the ocean from each other. He brings them together. This is His responsibility; this is His mercy and grace.

Those who do not have yearning to meet Him, if God is not gracious to them, they cannot get any benefit from Saints, even if they live in the same house, or are born in a Saint's home; or even if a Saint is born in their home, or if a Saint comes and lives in their village, they won't get any benefit.

Guru Nanak says: *Unfortunate people cannot be benefited by the Master, even if they live close to Him.* People from the far east, from Kabul, and from Kandhar came and were benefited by Gobind Singh Ji; but Bhai Dhar, who was living nearby, was only interested in fighting with Him. Similarly, the whole world came and was benefited by Guru Nanak; but his own parents couldn't recognize him. They only beat him.

So we have to do the bhakti of our Guru. Bhakti of Guru is not a new thing; it has been done from ages and ages. Guru Nanak says: *Guru Bhakti is not a new practice.* In all ages *Gurus*,

Pir, Masters came and now also they will come. They are the beloved of God.

*If the Guru is not the traveler of
the Path of Shabda,
Then you are taking on a false
burden.*

Now he lovingly explains, Saints are not bearing labels that this one is perfect and this one is not. But when we go in His company, we can know on the first day whether He is the Beloved of God or not. He says, what is the criterion of a true Saint? He who meditates on Shabda Naam, and encourages others to meditate on Shabda Naam. What is this Shabd or Naam? *This is not the Shabda which can be sung or played by any instrument. This Shabda can not be read nor written.*

Guru Nanak says: *It is the unwritten Naam which is all pervading.* He says: *That Shabd is residing in each and everybody and is all pervading.* Then He says: *The body with nine openings is the temple of God. He resides within.* It is in everybody's existence—in each body it is found.

Then he says: *Unless you know that Shabd, Kal will trouble you.* Kal troubles unless one knows that Shabda which is not in writing or reading. We come and go back in this world.

And now he says: *You have gone in many bodies and that was an illusion; without Satguru there is no liberation. You will be liberated when you go to Satguru's feet and hear Shabda Naam.* You can go in as many bodies as you want but, brother, there is no other way of liberation: at last you will have to come to a Saint and after meditating on Naam you will be liberated. Guru Sahib is not putting forward a new thing; all Saints say the same.

No other than the Shabd personified should be your Guru.

What is the criterion of the Perfect Guru? He who meditates on Shabd Naam; He who gives the message of Shabd Naam in this world; He who recommends bhakti of Shabd Naam. It is said, *There is no other way than the way of Shabd, not even with tormenting the body or doing rituals or offering prayers.*

Swami Ji says: *Without the earnings of the meditation on Shabda Naam, there is no method of liberation. No other method can be helpful.* He himself meditates on Shabda Naam, and he gives the message of Shabda Naam.

I am speaking of that Shabd which is in the apex of heaven, which comes from Sach Khand.

I am speaking of that Shabd which comes from Agam and passes through Bhanwar Gupha.

Now Swami Ji Maharaj says, "What is the Shabd of which I am speaking? That which is descending from Sach Khand through Bhanwar Gupha and Daswan Dwar, and is vibrating in the center of our forehead, where there is no question of community, male or female, child or old man." Those fortunate souls who meditate on Shabda Naam, catch that Shabd and reach their True Home, Sach Khand, because Shabd is coming from Sach Khand.

I have told you how to recognize the Guru;

There is no deception in this.

Now Swami Ji Maharaj says, "Whatever I've told you for recognizing the Guru, in that there is no cheating." Whenever Saints come they give five sacred names, and connect the initiate with five inner sounds which those names represent. Guru Nanak Sahib says, *Every Saint who gave the knowledge of five sounds—O Nanak, He is a*

Gurumukh. Maulana Rumi, Shamas Tabrez, Kabir and all other perfect Saints gave the knowledge of Five Sounds. So he says, "Whatever I've told you for recognizing a Guru is true; there is no fraud in it. He who gives the knowledge of five Sounds, it doesn't matter if he is a Hindu, Muslim, Sikh or Christian, and it doesn't matter to which country he belongs, because we are not going to him for forming any religion." God made man—only man—and not religions. He didn't give us the label that says, you are Hindu, you are Sikh, or you are Muslim; all these religions were made by man. When death comes, no one will say to you, "You are of high caste, come to this side"; or "You are of low caste, go to that side."

Guru Nanak Sahib says: *Your body, your caste, your creed and your color will not go with you there; You will be asked only about your deeds.* He says that when your account is seen, only your deeds will be looked at.

Bulleh Shah says: *Decision will be made by looking at your deeds only; your caste will stand there helpless.* Your deeds will be counted there; no one will ask your caste. Nobody will say, "You are a Sikh, please come to the first row"; or "You are a Hindu, so go and stand in back." Nobody will give you a preference because of your caste.

You see, what Paltu Sahib says: *O Paltu, no one should be proud of his higher caste, because in the Lord's court only devotion and love is counted.* He says that no one should be proud of his higher caste, saying, "Only I can meet Him"; nor should anyone say, "I am of low caste, I don't have a chance to see Him or to know Him." God loves only devotion and love. So many Masters came in this world with the same teachings; Guru Nanak explains this clearly:

Khatri, Shudra, Vaishya, or Brahmin—the teachings are the same for all. Saints say our teachings are the same for all men, irrespective of their caste, creed and color.

Now what are their teachings? It is a matter to consider. If the Naam that they teach were written only in Punjabi, then it would be a great injustice to those people who do not know Punjabi. If it were written in Sanskrit, then those who do not know Sanskrit would not be able to know it. But that Naam is neither written in English, nor in Hindi, Punjabi, nor any other language. That Naam is in our self and not in books. Books only define its benefit, and sing its praise. Guru Nanak says: *They are repeating the Vedas and Puranas, and call on books; But without Naam everything is useless.*

So those Mahatmas who give the knowledge of the five inner sounds, it doesn't matter whether they were born in low caste or high caste; we should not look at their caste. Kabir was a weaver; and Raja Bir Singh and Wagher Singh were his disciples. In the same way, Ravidas was a shoe maker; Princess Mirabai and Raja Pipa of Bijnore were his disciples. So Saints say there is no question of caste or creed. Saints, when they come, unite all castes and make them meditate on Naam.

Guru Nanak Sahib says: *Shabd made this earth; Shabd made this sky; Shabd filled this universe with light.* Shabd is all pervading; It is also in our body. It is the cause of the whole creation. *Khand* and *Brahmand* are standing on support of the Shabd. Shabd is not only words.

When Guru Nanak said, "Shabd made this earth and sky and filled everything with light" then his disciples asked him, "Where does the Shabd live? What else has it created?"

So he said: *Shabd is the cause of all creation; O Nanak, it is all pervading.*

Guru Amardas, the third Guru of the Sikhs, says: *Shabd creates the whole world and only Shabd destroys the whole world; and again Shabd is the cause of the whole creation.* God creates this world through Shabd, and only through Shabd the world is full of light. Creation is made up of five elements which are opposite each other. As long as Shabd or God Power is working in the body, we remain active. But as soon as He takes up His Power or Shabd from the body, it starts giving a foul smell and nobody takes care.

Saints and Mahatmas do not come to make religions; they come only to give this message of Shabd Naam. But what do people do? Instead of taking benefit from them, when they give this message of Shabd, people harass them. They never allow Saints to do their work comfortably or do bhakti. You can read the histories of great Saints and Masters and Beloveds of God, and see how they were harassed. You see, in Guru Gobind Singh's life, his children were buried alive, and he himself was troubled by the army of the Muslim Emperor, and his home was plundered. But what do people think of him today? Wherever he drank water from a well, people made *Gurdwaras* [temples] there. People are worshiping those places where he tied his horse, or he unreigned his horse. But when Mahatmas are alive what do people do?

You see in the history of Guru Nanak Sahib how he was not allowed to enter a village in the area of Kasur: he spent a night in the hut of a leper. Look to the history of Mohammed Sahib: he was forced to leave Mecca and flee from Mecca to Medina. Guru Teg Bahadur was martyred in Delhi; and the fifth Guru, Guru Arjan Dev, was tortured

to death by having hot sand put on his head, and being made to sit on a hot plate.

Saints say: *When Saints come, no one cares for them; But afterwards people go and bow down at their graves.* People make Gurdwaras and mosques in their memory and visiting those places is what we call Bhakti!

And look how those places are taken care of: no one is allowed to enter wearing shoes; nobody drinks wine there, nobody eats meat there; how they are appreciated. But what about the real temple or real *Gurudwara*, which is made by God Himself? Have we ever taken care of it? Have we ever thought of cleaning it? Have we ever cleaned it? Guru Nanak says: *The human body is the real temple of God. You get the knowledge to meet Him from within.*

Brother, whenever you get knowledge of God, you will get it from within.

The Muslims describe the human body as *ashrufaq-mafрукat*—that is, that which is made by God, and within which He Himself is sitting.

But instead of cleaning it, what do we do? We put meat and wine into it, and defile it with evil deeds. But we want to know God, to meet God. How can we meet Him? Not even a dog will sit at a dirty place. We are also not ready to sit there. So how can He sit there? If we want to meet Him we will have to make a seat for Him. We will have to clean this human body, our beautiful house.

This is Tulsi Sahib's bani: *Clean the seat in your heart so He can dwell there; disconnect your attention from strangers so He can dwell there.* First of all, if you wish Him to dwell within you, clean your heart and then disconnect your attention from strangers. Who are the strangers? Except Him, all are

strangers. Lust is a stranger, obeying whom we enjoy pleasures; anger is also a stranger, obeying whom brother beheads brother. Similarly greed, attachment and ego are also strangers, obeying whom we fight with others. These are all strangers to whom we have given a place in our self. All these enemies come from within; nothing comes from outside.

So whenever Saints come, they do not come to change your religion but to give you the knowledge of the five Sounds. If you meet any Saint like this, you should take benefit from him. Saints are the true sevadars of the world: they earn their own livelihood and serve the world without any self-interest. They lay emphasis on earning our livelihood with hard labor.

*He who earns Shabd is a perfect
Guru,
Become the dust of His Feet.
No need to recognize Him in any
other way;
Do not see His irrelevant qualities.*

Now Swami Ji Maharaj says if you want to see a Saint's life, see his meditations. Do not see his caste, creed, color, or country to which he belongs; whether he is learned or illiterate, do not see that; what is the thing to be seen? That is only his meditations: whether he meditates on Shabd Naam; whether he goes to Sach Khand; whether he can take us there; that is what we have to see.

*Take initiation into Shabda Naam
from him;
Earn Shabda Naam wholeheartedly.*

Now Swami Ji Maharaj says that only to go to a Mahatma's place is not sufficient. You should take initiation into Shabd Naam from him and should sin-

cerely meditate on it wholeheartedly.

*Have mercy on yourself;
Save yourself from the wheel of 84.*

Now, Bani of Saints is of such type that if the first hymn is not clear, then the following hymns will not have clear meaning. Swami Ji Maharaj explained before how we are coming and going in the cycle of 84 lakhs incarnations and are troubled. Now he says, "Have mercy on yourself and save your soul from this cycle." What is the meaning of taking Naam initiation and meditating on it? We are not doing any favor to the Saints. But we are saving ourself. Read Guru Nanak Sahib's bani. Everybody says the same thing; the bani of Saints cannot be wrong.

So he lovingly explains that we are not doing any favor to the Saints, but we are having mercy on ourself. Guru Nanak says, *Those who do not have mercy on themselves, nobody has mercy on them.* Again he says, *To have mercy on ourself is equal to the pilgrimage to 68 sacred places.*

So Swami Ji Maharaj says to do bhakti of God is to have mercy on yourself; it is not any favor or obligation to God or the Saints.

Otherwise you will get pain in hell
And each moment you will be
burnt in fire.*

Swami Ji Maharaj says, if you will not do bhakti what will be the results? You will go to hell; you will be involved in the cycle of 84 lakhs and will get pain.

Guru Nanak Sahib says: *Nanak says,*

* Hell, according to the Saints, is not eternal, but refers to parts of the lower astral plane that are reserved for those people whose karmas are too heavy to be worked out in the normal course of physical reincarnation. When enough karma is exhausted; they are reborn into the physical plane again. Cf. *The Wheel of Life*, by Kirpal Singh, pp. 42-44.

O men, learn this: He will not overlook you, He is sitting with your ledger. The Lord of Judgment never misses his work: you will have to go through a strange and narrow street.

Kabir says: *He will come and take away the light from your eyes and will leave this body dead.*

*Happiness is only for a few days,
Then again deep pain will come.*

As we said earlier, the first thing is, who is happy in the human body? Everybody is suffering. But if someone is happy, then also his happiness does not last long. It is only temporary. Nobody knows when sorrow will come, when we will become unhappy.

*Again and again I am giving you
warning;
I am trying to give you mercy.*

Now Swami Ji Maharaj asks why do Saints and Masters explain these things to us in Satsangs throughout their lives? Why do they awaken people, go far and travel a lot? It is something to consider. They do not have any self-interest in that. Saints never come to collect money. They do not come to impose their burden on anyone. Saints come to make us earn Shabda Naam, and they encourage us to meditate on Shabda Naam. So he lovingly explains, "Saints have mercy on the soul, looking at its miserable plight."

Just as a dog, poor fellow, wanders from one door to another, and someone sees his misery and gives him a loaf of bread—similarly, we have wandered for ages and ages. Sometimes we were born here, sometimes there; but when after all this wandering we come to a Saint's door He has mercy on us, and gives us Naam initiation. Mahatmas come to shower mercy on us. They come to truly serve us. Guru Nanak

says: *Satguru is the form of mercy; He is always merciful and showers mercy.*

*I have mercy for you;
Beware—and the Guru will help
you.*

Now he explains, "I am sure if you will do bhakti of the Guru, he will help you in each and every aspect of your life."

Giving knowledge of words is not the only work of a Guru; if man can be liberated only through words, Baba Sawan Singh Ji used to say, "A five year old girl can also give the words."

To initiate is a responsibility—to take us back home to Sach Khand. When Saints come, they play that role. They take back the souls to their true home.

Once Satguru Baba Sawan Singh Ji was traveling in the Frontier Mail—the fastest train in India at that time. One man was coming on a camel from the opposite direction. Baba Sawan Singh Ji was looking out the window for a while. The man saw him. You can consider how fast the train was moving and how much darshan that man could have had. When that man was on his death bed he said, "Aha! Once I had darshan of a Mahatma and now he is here to receive me." There was one Satsangi there; he went and brought a picture of Master Sawan Singh and asked him if he was the one. He told him, "Yes." So even those who have not had darshan—you can read the experiences of people in the West: how He is going and inspiring people saying to them, "I'm in this body," and people are dragged here.

So whenever God wants to liberate anyone, He does that through man. He puts His skill in him. Kabir says: *God speaks through manbody; Without it, how can He speak?* Whenever God lib-

(Continued on page 31)



The Courtyard Within

MILDRED MEEH

MY PRAYER about tonight is that what happens here will be as helpful to you on your path as what happened to me is helpful on mine.

This whole experience was for me

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one of the deepest and happiest and most rewarding experiences combined with the very painful. The meditations sustained me. As soon as I closed my eyes—*zowie*—it was really wonderful. But there was a lot of difficulty for me. Probably one of the tests of a Saint is that He knows what you need most and you get it—even though it hurts.

Before I left, I asked Russell what advice he had for me. And he said, "Remember that whatever happens, there's a reason for it." And that was very helpful to me. When hard things happened I really hung on to that. And when wonderful things or when anything happened, I was wondering what there was in it.

Also, before I left, Judith entrusted me with a job of taking some money over. Well, the first day we got there Pappu asked me to change that money into Indian rupees, and also to reconfirm the tickets. Well, we went into town and I did some shopping in a store that was going to close pretty soon. And then I went over to American Express and opened my wallet, which I've had for five years and used constantly, and the money wasn't there.

So, we went over to reconfirm the tickets. I had all the tickets but one of the passports wasn't there. So I looked through them all; and I gave them to somebody else to look through them all and they didn't find it. Then I looked in my wallet again and the money wasn't there; and the passport wasn't there. Then I took everything out of a leather pouch that I have and the passport wasn't there and the money wasn't there.

Well, we were able to reconfirm even without that missing passport. But when we got back to Pappu's I felt really . . . pretty bad. I told the person that the passport was missing. And there was great talk about "what do you do now?" Then he and Pappu started off to phone the embassy to see if they could get a passport for him.

We had got back kind of late so they were serving us something to eat. Chip asked for her ticket and passport and I don't blame her. I told her to look in my pouch; she opened my pouch, and there in plain sight was that missing passport!

So I thought I'd look in my wallet again but the money wasn't there. I bet I looked in that thing twenty times. I was feeling kind of, you know, big-sized when I started over there and I got to feeling pretty small about that. And that's why that happened, you

know. You have to be a certain size when you go to somebody like Ajaib Singh.

During the night on the train I woke up knowing I'd have to tell Him and I was feeling terrible about it. Well, we finally got there to that beautiful, beautiful ashram. And once more I thought I'd look in that wallet. And there was the money!

So I learned. But all the time, I was saying, "Remember, Russell said that whatever it is there's a reason." And believe me there was. Number one, I learned that if you have seva to do you ought to do it first. And number two, I learned something about how you forget your purpose while shopping. Later, Pappu told me that he had told Sant Ajaib Singh who had said, "A father does not take pleasure from the pain of his children."

Now I felt that, for me, everything He said fell into three or four categories. This is what I'm going to pull out of my notes that I took for me, hoping that's what will be most meaningful and most helpful to you too.

First, there was a great deal of talk about the mind and the need to separate ourselves from the mind. And to tell the mind that it is our servant and we are not the servant of the mind.

Secondly, there was a great deal about sleep.

Thirdly, there was a great deal about standing in constant remembrance.

And fourthly, of course, the need to meditate.

So I'll go back over my notes as I wrote them and I'm going to skip pretty much everything else that happened, though, as you know, everything is meaningful and very wonderful, very funny a lot of the time. He has a way of leaning back in His chair and laughing. And if we could just get over there

with Him and look at ourselves and laugh too, then I think it would be easier to weed up all the stuff that we want to hang on to. If we could just see it as ridiculous in the way that He does.

He made a point of meditating early in the morning, saying that the sweetest gifts are distributed at that time. A little later on I asked a question about that because He was making a strong point that you must never go back to sleep after you've done your meditation. You can meditate for two hours and then sleep for two hours and undo everything. The point is that then your dreams come and pull you back to other levels of being and feeling.

The story He told was of the Pathi Ji of Kunichuk Ashram who had got up in the morning with his wife and they both had meditated. She, rather than going back to bed, continued to work, to do household work. He went back to bed and went back to sleep. And he had some dreams so that when he got up he was in a foul mood. And he was criticizing her. And she said, "But Master has been here in the house all the time." And this was the way her day was for her, that Master was there with her; whereas Pathi Ji was in a bad mood all day long.

A few days after, I told Him that there were times when I work over some of my school things until ten o'clock. And He had made a strong point that we can work ourselves back into getting along with six hours of sleep. He says that more than that is bad for the body. And when the mind is telling you that you need more than six hours of sleep, mind is doing that in order to keep you from meditating. So I, you know . . . our bell here rings at three and sometimes I am working until ten. And He told me that, "You must make your own meditation schedule,

but meditate. And when you've got up early in the morning to meditate, don't go back to sleep."

Someone was saying that when they meditate the mind tells them to move, the mind tells them they're sleepy. And again there was a great deal of talk about the mind. He made a clear point of separating us from the mind. He was saying, "You can talk to your mind. When it is time for you to sit to meditate, talk to your mind and tell it that for now it must leave you alone because now you are going to do the work of the Satguru."

Because of that I tried it. And I was, you know, saying, "Get out. Go away. I don't want to hear from you." And the next day He said—you know, I was even sort of kicking it—"Speak politely to your mind." So often things are happening in your head and He picks up on it the next day.

Once Sant Ji was in the army on the Kashmir border and He didn't awaken one morning at one o'clock in the morning as had been His habit, because He was sleepy. He didn't want to get up. So He wrote to Bishan Das and told him about it. The letter in reply told Him to rub snow on Himself. So He did. And He rubbed so much snow on Himself that finally the mind said, "Stop doing this and I will bother You no more." And He had no more trouble after that.

Now there are so many stories that He tells, you know: of Guru Amardas who lifted up his hair and tied it to a branch up above and would stand to meditate and if he'd get drowsy he'd be awakened pretty shortly; and other stories like that. But the thing that took me all the time I was there to realize—that He's telling these stories and they're interesting stories all right; but that's not why He's telling them. He's



really telling them so that we're really going to get the point that we really ought to do something about our sleepiness and our mind. And that we really ought to do something about meditating more.

Jaimal Singh also, who found himself too comfortable, would stand up. He would stand his bed up. (And here Sant Ji stood up and demonstrated.) But Jaimal Singh would stand his bed up all night long. All this says, of course, that the Saints didn't come by it that easily either.

Sant Ji had an ashram at Kunichuk. He said that one time a man came with a pillow stuffed with four kilos (which would be eight pounds) of cotton so that he could meditate comfortably. And Sant Ji didn't let him in.

Terry mentioned the sign over that ashram that only those who wanted to be crucified could come in. He used to make people sign a paper saying that at one a.m. they'd get up and meditate. And if they didn't do it, they'd throw their bedding out. And it started with a very large group and ended up with a very small group of people.

Somebody there asked the question, "But look, why should I sit in pain and discomfort if I can get along okay sitting in a chair?"

And He said, "Well, you try it for a month and see how much you stay awake during those meditations." He's not recommending pain except to stop us from getting so comfortable that we fall asleep. He wants us to be awake and working during our meditation. And that's why He's talking about not being comfortable, about practicing until we can find it possible to sit without a backrest.

He said that very often when you're at that pain threshold, mind is coming and telling you, "Look, it's your leg

that's hurting," or "Look, it's your back that's hurting." He said, "This is the work of mind, to remind you about these bodily discomforts. And if you put your attention there then, of course, you're feeling the pain. However, if you put your attention where it should be, that pain vanishes within half a second." And He also said that very often, at the point when you're about to go up or to make progress in meditation, that's when mind fights the hardest to get you aware of the pain. And if you can just ignore it at that point rather than moving and giving in to it, then you'll find you have progressed.

There was a great deal about sleep. "It is the mind who tells you that you need much sleep for the body. It is bad for the body to have much sleep. Six hours is enough. Work at it and soon six hours will be enough. I sleep two and a half hours."

Someone asked, "Can Simran be a weapon to keep us awake?" His answer was, "How can Simran be a weapon if you're asleep? If the soldier has the weapon and the enemy comes to the soldier, but the soldier is asleep . . ."

"Babu Ji, a man of sixty-four, sits in your room all day," Sant Ji told us, "guarding you, chasing out the birds with a long stick. But he meditates more than any of you."

He said when we have Naam, if we're truly "bhakti"—truly devoted—liberation is granted to our family for three generations.

I'd like to tell you about something Sant Ji said to me right at the beginning because this was very distressing to me. It was nice in that it was a kind of commission and it's nice to be given a map and told, "Here, this is where you're going." One thing that He said is that I'm to do seva at the ashram (Sant Bani West) and that felt won-

derful. And I'm to meditate more. Well, that didn't feel that wonderful, because I know that's hard work. Another thing He said is that I must forget my past life. And that felt good because it's easy for a person to drag up legitimate regrets and hash them over. And it was nice to have the curtain pulled down over that kind of business. And then this—He said that I have many worldly thoughts. And that hurt my feelings deeply. And partly I didn't even know what He meant, believe it or not. I just didn't know. And it took me almost all of the rest of the time there to find out.

I asked, "How can we use Simran?" I was beginning to ask some questions to try and find out what He meant. I said, "You know, when I'm in my work all my attention is there." I was wondering if He didn't want me to go home and see my family on weekends or do the things I like to do with my hands. I was trying to find out what He meant by "worldly thoughts."

And He said, "In your work all your attention is there. When you do work (if it's work like mathematics) then your mind," and He changed that and He said, "It's your intellect—not your mind—that's at work. Now, some people are doing physical work with their bodies and then they can be doing Simran."

Then He gave this story. He said, "I don't know how it is in America but in India ladies carry water in pitchers on their heads." (I was thinking, "My golly, wait till You get here.") And He said, "Then they meet one another and they're talking but all the time they're talking there's that pitcher of water on the head. And they're mindful of that so that they're not going to drop the pitcher or spill the water." So that began to be a little bit of an answer to me.

And He said again to me, "When

you're not working, you're thinking worldly thoughts." And He looked sad when He said that to me. This again was another experience, you know, that was—it was a marvelous experience but that part of it was very painful to me.

He said, "Mind is a negative power, it's a destructive power. But Satguru is the Positive Power. And both of these dwell within. If you go for Satguru you gain everything. If you go for mind you lose everything. If you go for the Satguru you gain everything and you gain the mind." At that point the mind then has to work for you and be your friend really. "So when you walk, wherever you are, whatever you do, you must focus here." [pointing to His third eye.]

He had said that one of the people there does that. So, when I had an opportunity I went and asked her. And I said, "How did you get yourself to remember all the time, all the time do Simran?" And she said that she prayed for it, that it was a struggle. But she said, as Sant Ji said, that if you really, really work at doing Simran all the time, when you're not using your intelligence at your work, all the time other than that, then even when you stop, it goes on inside of you automatically.

Someone said they felt like a swimmer underwater, frustrated, tangled in weeds, when they were trying to meditate. He said, "When you get above body consciousness, you experience the same thing, but Satguru helps. Satguru helps while you are meditating."

He kept throwing responsibility back at us. There were areas where we can't sit back and say, "Okay, Satguru, take over." There were times when I was looking at Him when He was talking with us and I was just kind of praying, "Oh, help. Oh, help." Again, that was

one of those thoughts that He answered. He said, "You cannot sit outside and ask for help. You've got to be inside meditating and then you get it." He placed a lot of responsibility on us. Somebody had asked, "Oh, I really like to sleep. You'll have to help me." But He said, "That's your responsibility."

Then He told a story that Sawan Singh used to tell, of a man who asked for grain. So he was given grain. Then he asked for a cart. So he was given a cart. And then he asked that someone deliver the cart and grain to his house.

I'm trying to sift these out in my mind. It seems that it's up to us to fight the sleep. It seems that it's up to us to make those times for meditation; and it seems that it's up to us really to battle the mind. Also I think that once we start to do it, from inside, from inside where we're really making the effort and then we're crying desperately for help from inside, we'll get it.

Someone said they see sometimes Light or part of His face, but don't know how to keep it. He said, "Satguru is always there at the eye focus, always there. He never goes away." Another person said that their experiences seem to be the same all the time. They never seem to get beyond it. Seems as though there was a veil there that stopped it. And Sant Ji said, "There are many veils that you must go through. You must have courage."

Again, someone said they were having more experience in meditation but still were having seemingly more difficulty with the mind. He told them, "Before you sit, tell the mind, 'I'm not going to listen to you for an hour.'"

I was aware that people back here would want to hear about our experiences. And I found at times it would bother my meditations because I would

think, "Oh, I must remember this." And I chalked that up to a good thought but still sent by the mind, the enemy, to stop the meditation. And also I found some ego coming into it. And that bothered me until finally one morning I just told Sant Ji about it. His answers are so clear and so to the point. He said, "But there is very much love here." I had told Him how people here are thirsty to hear what people bring back. And I sure didn't want to bring my ego back, you know. He said, "There is much love here and the people there want their love." Of course the obvious deduction is that there's no room for anybody in between. After that I wasn't troubled.

I also learned that it's good to confess. It's awfully hard, you know, to say to somebody, "I'm full of ego." But to do it kind of washes a little bit of it away.

Again, about the veils: "Saints can go through those veils because they do not lie down when they're sleepy. They tie themselves up by the hair, they surround themselves with stakes, they have courage. The point where you want to sleep or let attention slip is the point at which you can go up." He made that so strong that that is the point where mind is getting desperate because it feels you're slipping away.

"You should definitely not go back to sleep after morning meditations. Your sleep and dreams will undo the benefit."

And the suggestion: "Mind, go away. I'm doing the work of Satguru now."

Sawan Singh said, "Mind drags up a hundred years of past." And I'm sure you experienced that too. Stuff just keeps coming up.

I said to Him, "There's very, very special and wonderful spiritual experiences here; how can we keep that when we go back?" And again He said, but



the words He used were helpful, "Don't let your thoughts out *into* the world." Well, just that wording seemed to be more helpful to me than, you know, "You have worldly thoughts." *Don't let your thoughts out into the world.* But still I was really struggling with this to understand what He meant.

I asked Him, "I like to work and make things. I like to be with my family on weekends. How can that be dominated by Simran?" He said something that Sawan Singh used to say and it's what the Shakers live by too: "Hands to work and hearts to God." Then He went on, "Your body will not pain you when your thoughts are not in the world. You have pain in your body in meditation because of worldly thoughts.

"When you work with your body and your mind is not at work, your hands are at work but your heart should always be with God. Just as you are always easily remembering the world then you must always easily remember God. And when you will go in that direction and if you will understand this thing and if everybody will understand this thing then there is no need to give pain to your body daily. There is no more need to struggle in meditation. Weed out the world from within and dwell in the Satguru within." Again the emphasis on Simran all the time. He said that in meditation the Simran gets us here [*Tisra Til*] and then when there is Light, then the Sound can come and take us up.

One of the people, I felt very close to her, her bed happened to be next to mine and it was a shared experience that we'd often be sitting and meditating at the same time and it was nice to have that with her. She said that in meditating, she's troubled by thoughts. "I get a lot of thoughts," she said.

He said, "Let your thoughts go. Or,"

said He, "use them to think of Guru. Or use your mind, use your thoughts on how to make progress in meditation. Use your thoughts on how to meditate."

Each person has a time with Him; when you think of it . . . there's God and He makes time for you. There's a time when you can see Him alone. And I'd like to tell you about a few of the things that I think are pertinent for everyone.

One thing He said, it was so wonderful to hear. It's kind of a reward for us and it's also a goal for us. He said, "Sant Bani Ashram is my home. People living there are parts of my body and I love them more than my life. The love of Saints is not changing, it never becomes dry."

Then I told Him about the money and passport bit. And I also told Him that just before I left, when Judith gave me the money, I said to her, "I may mislay my glasses but I never lose money or passports when I'm traveling." And so I told Him what I thought I learned about that. And the thing that He picked up on was pride.

Now, another thing: those people there, all they want to do is serve us, preparing that food, caring for us. They got all kinds of stuff that they don't eat, for us—hoping to please us. And most of us really appreciated it and enjoyed the food. But I—and this is a very painful thing that happened—I did hear some people say, "This is good food. This is not good food." And I was so afraid that . . . you know how we are with our things about food in this country. I was thinking, "My golly." And they were telling us, "If there's anything you need, anything you want, anything that's not right about the food, be sure to tell us." And I was so afraid that we, over here, with all our food fads, would go over there and impose that on people

who are so loving.

And I felt that I should mention this to Sant Ajaib Singh. So I said, "You know that there are some people who will say you should never eat oranges or tomatoes because they're acid. And other people will say you should never eat starch like chapattis and potatoes. And other people will say that you should never have sugar in anything." (I heard complaints because there was sugar in the tea, sugar in the rice.) You should never . . . And I said that if they listened to all of this then we'd get nothing to eat.

Here's what He said. He told me that these people who do so much . . . they eat chapattis. Yet they got so much extra for us. And they brought it from far off for us. He told about a man who walked eight miles carrying vegetables on his head for us, at the time of the big monthly satsang. But all this was given with so much love.

Then He told me a story: "When Guru Gobind Singh was fighting the Mughals, he found himself in a very forlorn place with his soldier-disciples because they had lost the battle. As at that time they were not having the canal system, they were not producing much food. So Master thought, 'If I send all the disciples to one home it will be very difficult for the host to serve all of them.' So he sent four disciples to each house.

"So there were some poor hosts and some rich hosts also. It so happened that the devoted disciples went to the poor host and were very very much thankful to their Master and to the host when they were served boiled grass and a few beans, a very low type of food.

"But the disciples who went to the rich host, they were complaining even when they were served many delicious

foods, rice, and halva. They were saying that the rice was not cooked well, the halva was not cooked well.

"So when they came back, Master asked them about the food they had. The disciples who were served by the poor host told Master that they had had the best food of their life. The disciples who went to the rich house were complaining that the food was not cooked well and it was not served well.

"When the hosts were called by Master the poor hosts were praising the disciples and were asking for forgiveness because they were not able to serve them well. But the rich hosts were not praising the disciples and were saying that, 'We tried our level best, we tried to serve the best food which we had and even then they were not pleased.'

"So Master told the disciples who were grateful to the Master or to God, even for the miserable food they had, that they had won appreciation from both sides. 'I appreciate them, and the hosts also appreciate them. But the other people, the disciples who stayed with the rich hosts, they do not have any word of appreciation from me and moreover they have not pleased their hosts'."

Then He went on, "The sevadars here are doing more than their capacity. They are giving the special food which they do not eat to you. Moreover, you have tables for eating and you see how they sit. The only thing they want is to please you. And they do seva as their duty and they are very happy to do the seva."

And the last night we were there . . . I had developed this little system of trying to keep myself awake from three o'clock on. One was to take a shower (which is done with a bucket and a plastic cup). Then I'd sit in a certain place. And then if I'd get sleepy there,

I'd go somewhere else. While I was going to that second place, I saw Babu Ji, a man sixty-four years old, standing up meditating. He's the one who does seva for us all day long and meditates more than any of us. He would meditate for five or six hours straight in those morning hours. And he was standing up.

So the next morning at darshan I mentioned that to Sant Ji. And He said, "Yes. I told him that if he got sleepy he should stand up to meditate. And if that doesn't work, then he should put a bag of sand on his head. And if that didn't work, then he could get some of his friends to slap him."

And, you know, people have been coming back from India and saying—even before we knew there was Sant Ajaib Singh—Master was telling us we must meditate. It's taken us all this time to find that what He means is that we ought to meditate. And if we get sleepy then we ought to stand up and if that doesn't work then we ought to do something else, and if that doesn't work then we ought to do something else.

Simran again: "Complete your course in Simran all the day, all the time. It will take you up to the eye focus. When you complete your course then the Sound can take you up."

Chip had said she felt sad (this was the last time). So little time was left to be with Sant Ajaib Singh. And He said, "Who says there's so little time? God is like your shadow. He goes everywhere you go. You cannot go without Him."

One thing I felt about Sant Ajaib Singh is that He's very practical. He doesn't talk in big theories. He talks in language that I can understand. In fact it was like a cookbook recipe, that clear. These are the ingredients:

1. Simran.
2. Meditate.

3. Fight your mind.

4. Fight that sleep.

And it's that clear.

On the last morning there, instead of meditating I was just crying because I was scared, I was afraid, to leave Him. Because meditating isn't that easy. At least I don't find it easy. And fighting the mind isn't easy. And just keeping on meditating even if your back hurts or something pains isn't easy. And not lying down and going to sleep or just drifting off isn't that easy.

But I did feel some kind of hope in that I did know at times when I was meditating and having a hard time of it, from inside, if I called for help, then it would come. And I mentioned that one time. You know, He'd say, "How was your meditation?" And I said I felt that the Satguru helped. And He nodded His head.

So, I feel that we have to be careful to assume the responsibility that's ours. You know, not just to sit back in a soft couch and say, "Help." But to call for help when we're really inside there working on it. And then it will come.

About the "worldly thoughts" bit. That was such a problem to me. I think I understand that a little bit. Toward the last day I was sitting in the courtyard and there's a big gate that opens for vehicles but within that gate there's a little one that opens for people. Well, that little one was open. And it felt so safe and wonderful to be sitting in that courtyard and looking out at the world. And all there was of the world was just a little bit of road and a little bit of wall and a little bit of tree. And wow, that felt good, you know. And I think, I hope, that what I learned is that the world can stay that little if you've got the courtyard inside of you . . . if the Simran's there.

Our Soul is Crying

*Sant Ajaib Singh asks and answers questions
on the evening of November 13, 1976*

SANT JI: How long have you been initiated?

QUESTION A: *Eight years.*

SANT JI: In the last eight years how much meditation have you done and how much have you progressed?

QUESTION A: *It's varied—the amounts of time. It's been very good to meditate here.*

SANT JI: What is your occupation?

QUESTION A: *I am a cook.*

SANT JI: In that you get only time to meditate in the night time? You work all day?

QUESTION A: *From early in the morning until after noon.*

SANT JI: And what do you do in the evening?

QUESTION A: *I usually . . . I go to bed quite early.*

SANT JI: Eight years is not a little time. It is a long period. Swami Ji Maharaj said that those who are not doing meditation, only they are troubled by laziness and only they feel sleepy. But those who are doing meditation, neither laziness nor sleep will trouble them. So you should sleep only that amount of time that is necessary for your body. And only four or five hours is maximum for that because you can refresh your body in that time.

And after that you have to do meditation because we have got this man-body only to meditate and to remember our Lord and it is a precious occasion we have got. And we can medi-

tate only in the man-body. So we should meditate each and every moment, each and every second. And you should carry out your worldly responsibilities also; and besides that you have to meditate. You should meditate regularly, daily, without missing your meditation. Don't you meditate for two days and give up meditation for a week and then again start. You have to continue your meditations daily.

Time is fixed for everybody. You have got each and every breath—that is all limited. You will not get one more breath or one less breath at any cost. So you have to utilize your each and every breath.

You have got such a Guru; you will not get such a Guru anytime. And you have got this man-body; nobody will give you the man-body again. And you have got Naam. Naam came in the flesh and He appreciated your love but now you have to appreciate the Naam. You have to work for Naam. That Naam or Shabd, He came in this world in the form of flesh, in the man-body, and He remained among us. He came into this world and recognized us; that we are all souls and the essence of the Over-soul. But we are not recognizing Him—that He is our true Father, and that we should catch hold of Him and we should go back to our real home.

So now don't you be lazy; refuse your mind; say that you will not obey him, and you will obey Satguru. Do not be the disciple of mind, be the disciple of Satguru. When you are sitting for medi-

tation at night time your mind will advise you, "Now it is night time and we should sleep." But when you sit for meditation in the daytime the mind will tell you, "We will do it later." In this way the time goes by. So if you give attention to the orders of your mind or the advice of your mind, then you are the disciple of mind. If you pay attention to the pain or sleep, then you are becoming the disciple of mind. But you have to become the disciple of the Satguru.

In *Sant Mat* or the Way of the Saints it is a rule that whatever you have to do tomorrow, do it today. So Kabir Sahib says, "Whatever you want to do tomorrow, do it today; and what you are going to do today, do it just now." If you will go on postponing your work the time will pass and you will not get this time again.

Swami Ji Maharaj also said, "Don't be lazy for meditations and never think that we will do it later."

Guru Nanak Sahib also said, "Now you are not doing meditation and you are saying that you will do it later. In this way the time will pass and when your end-time will come, then how will you do meditation?"

Some disciples of Baba Sawan Singh Ji requested, "Liberate us without doing meditation." But Master Sawan Singh told them, "No, this is the wrong thing to ask. You have to do meditation. Either you do it in this life or in the next life—but without meditation nobody will liberate you." So meditation is a must, it is most necessary. Now you have to obey this advice and you have to meditate.

[*To next person.*] When were you initiated?

QUESTION B: *Three years ago.*

SANT JI: When Master was on the third tour?

QUESTION B: *After the third tour.*

SANT JI: How are you doing in meditation?

QUESTION B: [He's practicing his Hindi for the first few sentences. Then,] *My meditations are improving.*

SANT JI: Do you have any responsibilities?

QUESTION B: *Only to myself.*

SANT JI: And what responsibilities have been given by Satguru?

QUESTION B: *To do bhajan and simran.*

SANT JI: And to go back to your home—Sach Khand. You have to remember this also. To remember someone is good but it is better to reach, it is better to meet Him. The remembrance alone is not sufficient. You have to go and meet Him also.

QUESTION C: [*To Pappu*] *When He looks at me He makes me want to smile. Does this displease Him or is this disrespectful?* [*Pappu asks.*]

SANT JI: No, I have no objection. If you will not smile looking into my eyes then into which eyes will you look and will you smile? You can get the real love only through the eyes of Saints. Hazur took me into a separate room and He pulled me up and told me, "Come on, look into my eyes."

One man came to Baba Sawan Singh Ji and he bowed down to His feet. So Baba Sawan Singh Ji said, "What is there in my feet? Look up! Everything lies in the eyes." You will smile only looking into the eyes where there is light.

[*To a different person*] Were you initiated on the fourth of November or the sixth?

QUESTION D: *Sixth.*

SANT JI: Make a regular schedule for meditation and don't miss meditation even for one day because only Naam

will accompany you. As food is necessary to run your body—in the same way meditation is necessary for your soul. It is also necessary to attend the Satsang. Maharaj Ji used to say, “Give up hundreds of urgent works to attend Satsang and thousands of works for meditation.”

Where do you live?

QUESTION D: *Between Kirpal Ashram and Sant Bani Ashram.*

SANT JI: So you can be benefited by both places. [To Nina Gitana] Do you have a weekly Satsang in Kirpal Ashram?

NINA: *There is satsang, informal satsang, every day.*

SANT JI: [Continues to Nina] You have a lot of responsibilities. Whoever comes to you, you have to encourage them for doing more and more meditation. Guru Nanak Sahib has written in His writings that only he is called *gurusikh* or the disciple of the Guru, who wakes up early in the morning and meditates on Naam. And early in the morning he does some meditation and goes and takes a bath in *Amritsar* (the pool of nectar). When the sun is rising he should sing the praise of the Guru. While sitting or standing or doing any other work he should remember his Guru. Those who are remembering the Guru with each and every breath only they are *gurusikh* or the very good disciples of the Guru. Nanak says, “I want dust of the feet of that *gurusikh* who himself meditates on Naam and encourages others to meditate.”

So in the hymn Guru Nanak Sahib says, “Who is a *gurusikh*? Those who wake up early in the morning and give up laziness and go up to the third plane in this *gurdwara* [temple of the body] and bathe in the pool of nectar that is *Amritsar*.” And after that, when the

sun rises, he sings something in praise of the Guru. Then, after that, for each and every second he remembers his Satguru. Even the gods and goddesses want the dust of the feet of that type of *gurusikh* who meditates and encourages others to meditate.

So you should advise everybody, whoever comes to you, to meditate because meditation is the only thing which will accompany and help you. If someone comes to your ashram and he's not meditating there—you lovingly throw him out. [laughter] You should not scold anybody but lovingly you should love him so that, feeling ashamed, he should go away. If people will meditate more in the ashram, that is beneficial for everybody; if people will meditate more in the ashram the fragrance of the ashram will spread all over.

Do you have any household responsibilities? Remove all attachments from within. Only attach to Satguru.

Guru Nanak Sahib says that, “In this world I have seen the false love. For their own benefit people come and love. But it is a surprise that at the end-time none of them will come and accompany you.” The foolish mind is not obeying us. We are telling him again and again to meditate but he is not doing meditation. Nanak says, “You will cross the ocean of life if you will sing the praise of the Guru.” The worldly people love each other for their own benefit whether it is the son and mother or whether it is love of husband and wife. He says, “I am telling this mind again and again that nobody is going to accompany you, nobody is your true friend. These are all loving you only for their own self—they are all selfish.” But the mind is foolish; he is not obeying this thing. He says, “If you want to cross this ocean, the Satguru must dwell in your heart. Sing the song in praise of Sat-

guru." And what is the song for Satguru?—that is meditation.

[*To another person*] When were you initiated?

QUESTION E: *Three years ago.*

SANT JI: How much time do you put in daily in meditation?

QUESTION E: *It varies from day to day. Some days not at all, some days a couple hours.*

SANT JI: What is your business? What do you do?

QUESTION E: *I manage a food store.*

SANT JI: And in that how long do you work there?

QUESTION E: *About twelve hours daily.*

SANT JI: And how much time do you want to give for Baba Ji?

QUESTION E: *As much as needed.*

SANT JI: You see you are giving twelve hours for the world and you should give at least three or four hours for Baba Ji. As you manage your food store daily—you daily go there at a definite time and you manage your store whole-heartedly—so in the same way now you should put some time to manage the store of Baba Ji.

QUESTION E: *Would it be best to put less time into my worldly pursuits and spend more time in meditation and reduce my responsibilities at the store?*

SANT JI: Try if you can. It will be better for you if you will have less responsibilities.

QUESTION E: *Pappu, we spoke to Him last time . . . He mentioned again yesterday about the need to see the Guru within before working in the city, living in the city. Are we to take Him literally on that? He said find a quiet place in the jungle and meditate and see your Satguru within. And then we would be able to live in the city. Does He mean that literally? Is that neces-*

sary?

SANT JI: I do not mean that you should give up your jobs and go into the jungles. I meant to say that for doing your business you have to live in the city. That's good. But you should take off some time for attending Sat-sang or for meditation. Just as you have come here, so in this time you should give up everything and concentrate on meditation. There should be no other thing in your mind. This advice is for those people who come to India for seeing gurus and wander from one city to another.

But Saints never advise anybody to give up their jobs and go away into the jungle. You have to live in your household and you have to be brave in that. Just as you take your worldly responsibilities as a necessity, just as you think it is necessary to do this, in the same way you should also think about meditation. That is also a must. As you do your business regularly in the same way you have to do meditation regularly.

I advised one person that if you are doing your business and you have to travel from one city to another, then it is good—there is no harm in that. But when you are here for meditation you have to meditate only and not wander from one city to another.

Maharaj Sawan Singh Ji used to explain this by giving this example of two flies. There is one fly, like a bee, which comes near a bowl of honey and sits on the edge of the bowl and eats the honey and flies away. But there is another fly which comes and sits in the center of the bowl and she cannot eat the honey and she dies there because she cannot fly again because her wings are attached to that honey. So Saints always say that you have to become like the first fly. You must do all the worldly duties but still don't attach to

anything. Attend to your worldly responsibilities and also your meditations.

When Master was living, He used to lay stress that when you go for your meditation, unless you go with a yearning or with a longing to see Satguru, you cannot get more benefit. So when you are going daily to see Master or to have the darshan of Master you should only go with thoughts in your mind that you are going for the holy cause and you are going for darshan and not other business.

Guru Nanak Sahib says that people leave their houses and they go away in the jungle but still they are carrying the five enemies which keep them away from God. So there is no use. Guru Nanak Sahib asked, "What are the things which we have to give up?" You have to give up lust, anger, greed, attachment, and ego. And you can do that even living with your family. And He said, "What do you have to ask from Satguru? What thing do you have to beg from Satguru? Only Naam."

I didn't mean that you should give up everything and go into the jungle. Those who are married should love each other and they should do their meditation living in their family. I am not against marriage; I never advise anybody to get married and I never tell anybody not to get married. But you should do meditation also. Saints always say, "Do whatever you want; but you have to remember one thing, and that is meditation—and you have to do that."

[*Sant Ji indicates next person.*]

QUESTION F: *I was initiated on November 6th with Beverly.*

SANT JI: Just as I advised Beverly, the same advice is for you. You should try to attend Satsang. Just as food is necessary to run the pranas, if we do not take food our body will grow weak;

in the same way our soul is weak from ages and ages. We were not feeding our soul and now we have to feed our soul with meditation.

QUESTION F: *I did make a schedule before I came and the most I could fit in is four hours a day because of my job and I live in a co-operative house; so that's about all.*

SANT JI: That's very good. But you have to do it regularly. Never think, "We will do it tomorrow or we will do it later"—because in regularity you will get more profit, more benefit. If you will think that we will do it later that will spoil your habit and it is not good for a satsangi.

[*Sant Ji points to the married couple.*] How much time is there in your schedule for meditation—both of you? Both of you should anchor each other for meditation and you should help each other.

QUESTION G: [*Wife*] *We've been trying to do four hours daily . . .*

SANT JI: And you have to spend your life lovingly.

QUESTION C: [*Husband*] *With Master's Grace.*

SANT JI: At the time of your worldly duties or your work do your work, and after that advise each other to do meditation and encourage each other to do meditation, reminding each other that only meditation is going to help you....

[*To another person*] When were you initiated?

QUESTION H: *Nearly four years ago when Master was in America.*

SANT JI: How is your meditation going now? How much time are you putting in?

QUESTION H: *It's been varying. Sometimes as much as four hours and the last few months it's been down to about*

two and a half. I've been trying to build it up—but . . .

SANT JI: Why did it come down? Do you have any trouble with your body?

QUESTION H: *I think when I heard that You weren't coming to America my mind thought that it would like to run into worldly things again and I just . . . I don't know why.*

SANT JI: Don't think like that. This is the advice of the mind. Don't obey that advice. Don't work according to the advice of your mind. For the Saints there is no problem whether you are sitting with them or whether you are far from them. It doesn't matter if I am sitting here or if I am in America. Those who remember them with love they are always with them. And try to put in more time. [*He points to next person.*]

QUESTION I: *Four years ago at Sant Bani.*

SANT JI: How is your meditation going?

QUESTION I: *I haven't been very regular. It's been better here.*

SANT JI: Try to become regular. You are eating daily. Then you should meditate daily also. Those who are not doing meditation are murdering their souls and this sin will not be forgiven. If you murder a cow that can be forgiven, Satguru will forgive that sin. But if you murder your soul—when you are not doing meditation that means you are murdering your soul—this sin will not be forgiven. We are not hearing our soul's voice. Our soul is crying from within, "I am hungry, I am hungry. Do something for me." But we are not listening. So I am telling all of you—I am telling you lovingly and with sympathy for everybody—that you should do more meditation.

You would like to say something?

QUESTION J: *It seems that when we sit . . . I try to sit two hours a day but it seems that of that only a minute or two is fruitful.*

SANT JI: Well, try again and try more. And all of you should never think, "We have meditated a lot."

QUESTION D: *It would be years before I would think that.*

SANT JI: To the new initiates my advice is: don't spoil your habit; don't obey your mind. Be regular in your meditation. [*To another person*] When you are going around the cities for your business, at that time how much time do you put in?

QUESTION K: *Sometimes one hour, sometimes two, sometimes three, sometimes four—it depends on the city.*

SANT JI: At that time how much time do you give to your business? How many hours?

QUESTION K: *It varies from day to day up to twelve hours a day—sometimes as few as six hours. Ten hours is about average. But I was also going to movies afterwards sometimes there. But I got good advice in October not to see any more movies. So there's plenty of time to meditate.*

SANT JI: And how many are your victims? [*Pappu: "He means those whose palms you read."*] How many are your victims who are coming to you and you are helping them to fall in illusion?—because the work of the palmist is to say, "You are this . . . You will be . . ."—to tell about the future; but that is all illusion. Nothing is real there.

QUESTION K: *I usually say when I look at someone's hand that they should meditate more or that . . . [laughter]*

SANT JI: [*laughing*] Well, that's good. You should always do that. Are you not telling them that, "You should do

business with me only?"

QUESTION K: *No. Sometimes that happens but I don't usually tell them that. [laughter continues.]*

SANT JI: *[laughs]* There was one initiate of Master Sawan Singh named Sunder Das. He was living with me in my ashram at Kunichuk. And once four pundits came to me, saying, "We are palmists. We will tell you everything about your past life and your future."

So hearing that, Sunder Das took a long stick and started giving them a beating, saying, "You were knowing this?—that you were going to have a beating from me?" *[laughter]* He was not afraid of anything.

One fortune-teller or astrologer went to Master Sawan Singh Ji. And at that time Sunder Das was living with Master Sawan Singh. So Master Sawan Singh said that, "I also have one astrologer. We will compare your competency." So then He called Sunder Das,

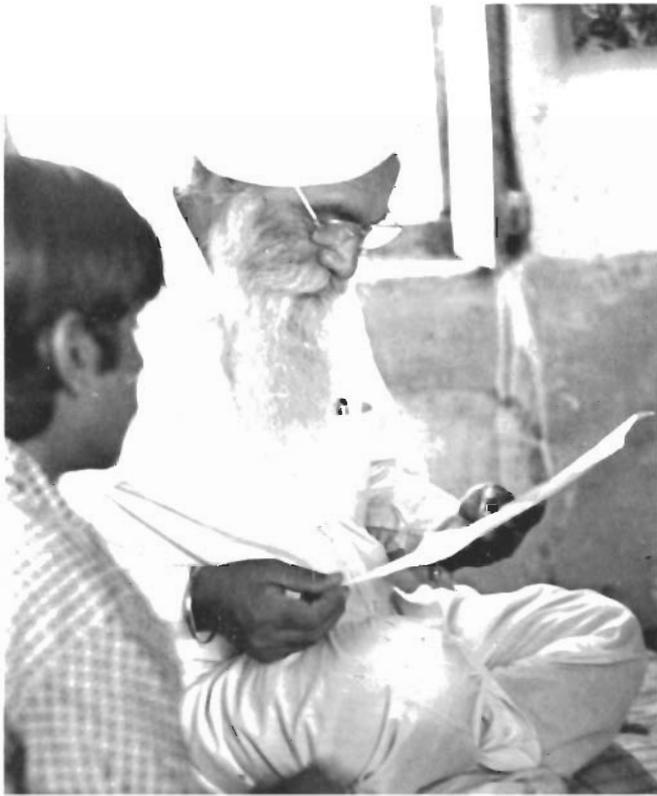
saying, "Come on, show your astrology." And soon he came in with a stick. And that astrologer said, "Maharaj Ji, please forgive me." *[Everyone, including Sant Ji, is laughing throughout the story.]*

So I think that he was a very good astrologer. If he were living at this time—now he has died—he would have shown you his astrology. *[laughter]*

And Master Sawan Singh Ji took Sunder Das with all His glory. He left the body in our ashram.

QUESTION K: *I hope to be a palmist like Sunder Das.*

SANT JI: *[chuckles]* You should do only one thing; advise everybody for meditation; because you can't give up your habit. So whenever you see anybody's palm you should tell them that, "In your lines it is written that you should meditate and you should remember God. Why are you not doing that?" And you should do like that.



Have Mercy on Yourself

(Continued from page 12)

erates souls, He comes in the form of man and liberates them. You see the previous Saints and Mahatmas; they also had two eyes and two ears, the same structure as we now have; and in the future also God will come in the form of man-body.

But what is the difference between Saints and other men? An illiterate is a man and a learned graduate is also a man, but there is a difference in their qualifications, in their competency. Outwardly, Saints look like us but from within they are different. Guru Nanak says: *They come for people's benefit; They donate their own Self to unite our souls back with the Oversoul.*

They are above the waves of birth and death. They come to give their own life. Consider a prisoner and a doctor in prison: there is a huge difference between them. Saints come to set us free. So he says, *Beware!—and the Guru will help you.*

You do bhakti of Guru and see how he helps you. Saints never say not to earn Shabda Naam. They say, "Do bhakti, concentrate your thoughts, and raise your soul from your body to the seat of the soul between and behind the two eyebrows, and see how the Guru is pulling you within."

Do not worship anyone except the Guru;

Have the darshan of His Feet daily.

In Guru's worship lies everyone's worship,

As the sea contains the rivers and the streams.

Swami Ji Maharaj says, *Do not worship anyone except the Guru.* In the worship of the Guru lies all worship. Those who have sailed in the sea, have

sailed in the water that was in the rivers, ponds and streams; so one who worships the Guru has worshiped all. He worships God.

Lord Shiva had two sons, Ganesh and Sham Kartik. He decided to put them to test to see who was worthy of the successorship. He told them that he who could travel around the earth first would be his successor.

Now Ganesh knew the inner secret, and Sham Kartik did not. Sham Kartik's vehicle was a swan and Ganesh's vehicle was a mouse. Sham Kartik was proud of his swift vehicle and set off to go around the earth. But Ganesh, who had inner knowledge, thought, "Guru is all in all." He went around the Guru and bowed down in front of Him.

Everywhere Sham Kartik went, he saw Ganesh ahead of him. At last he came back saying, "Ganesh never gave me a chance to get ahead of him. He has won." So the meaning of this story is "Guru's worship includes all other worship." Now there are many temples of Ganesh; people worship him; but nobody remembers Sham Kartik.

*Gods and goddesses exist in Triloki;**

They are owners of the Three Worlds only.

But Saints come from the fourth plane and are one with Brahm, Parbrahm and Sat Naam.

Now he says, "What about Shiva, or Brahma or Ganesh?" Their influence extends up to the third plane; they have their headquarters in *Brahm*. But Saints come from the fourth plane and beyond and make their disciples dwellers

* Three worlds—physical, astral, and causal planes.

of the fourth plane.

*In Guru's seva lies seva for all;
There is no illusion or secret in it.
I'm telling you again and again;
Each moment I'm singing of bhakti
of the Guru.*

Swami Ji Maharaj says again and again that Saints say the same things. Guru

Nanak also lays emphasis on three main things: *Satsang*, *Guru* and *Naam*. Without *Satsang* we cannot understand; without *Guru* we cannot get *Naam*; and without *Naam* there is no liberation. All other things written in the books are explanations of these three. But we only read it and do not think over it or understand it.

The Vesture of the Lord

DEAR ONES: *The Whole Creation came into being by the "Word" or NAAM—the God-into-Expression Power.*

The Whole Creation is the Temple of God. There is no place where He is not. In minerals, life is sleeping; in plants, life is dreaming; in birds and animals, life is awakening; and in man, life is awake. As such, we are brothers of all creatures!—of plants, of birds and animals. So the flowers and trees, sparrows and doves are as members of our own Order. How simple, pure, loving and beautiful they are! We should learn lessons in leading lives of purity, holy simplicity and divine love from them.

We should love all, even the sinners and robbers. We should not chop off the whole tree, but give it a chance to grow again. We breathe the same air; we drink the same water; we bask in the same sun; and live on the same Mother Earth. Day and night are two servants who are bringing us up.

Man is the highest in all Creation. Those who love God should love all. He is immanent in every form. There are sermons in stones and books in rivulets. We should live in fellowship with all creatures, with all life. Creation is one family in God. All Rishis

and Saints had the vision of cosmic unity and loved Dame Nature.

"The Whole Creation is the House of God and He resideth in it." NANAK

The Rishis sang: Ishavasyam idam sarvam—"All that is, is a vesture of the Lord." Nature is beautiful except when tormented by the hand of man.

Man is a social being and has to live in some society. Numbers are no index to wisdom, yet holy places of worship are crowded with them. We need these to be the purest and wisest men of life. The society should live by the law of love, be ruled by guardians of the moral law, and live a simple frugal life.

I am not after founding a sect, but after gathering holy men of life, of purity, of simplicity and loving devotion to God in all and all in God. It is no good to renounce one religion or the other, but to have inner renunciation, like St. Francis and other Saints who renounced everything at heart but were Christ-possessed or God-possessed.

With these words, I send you, one and all, my best wishes on this Christmas Day to mould your lives accordingly.

Yours affectionately,

KIRPAL SINGH



If you murder your soul this sin will not be forgiven. We are not hearing our soul's voice. Our soul is crying from within, "I am hungry, I am hungry. Do something for me." But we are not listening. So I am telling all of you—I am telling you lovingly and with sympathy for everybody—that you should do more meditation.

SANT AJAIB SINGH